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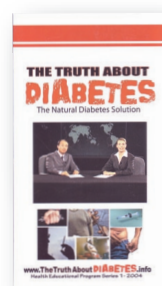
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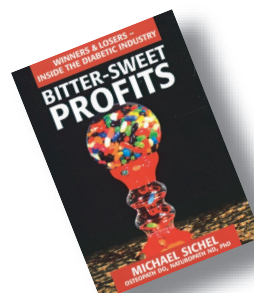
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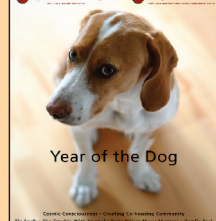
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Common Ground



Year of the Dog

Year of the Dog 2006

Who will be in the
 doghouse after the next
 federal election?

The qualities attributed
 to the dog in Chinese
 mythology are more
 appealing than the traits
 many politicians exhibit

running up to the election trying to retrieve votes.
 According to a local sage, the dog is our good
 friend. Dogs are loyal, hard working, and respon-
 sible. They guard our home while being obedient
 and willing to sacrifice their own comfort, and even
 their lives, to protect us. May the politicians elected
 in January be willing to honour and embody the
 dog's good qualities. This is a Fire Dog year in the
 60-year Chinese calendar cycle. The dog repre-
 sents the earth element, so we have the image
 of fire over earth, or fire on mountain. This can be
 the most positive (Ping). The period approximately
 between 7 and 9 pm is associated with the dog.
 Dogs have been good to people and we should
 return the favour. (See page 30.)

Happy New Year – Joseph Roberts, publisher

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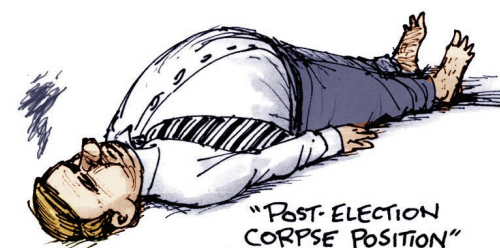
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A feel for normalcy

CHILD IN THE BOX

by Bob Turner

This child is a tennis champion. That child has joined a criminal gang.

This child is a soloist in a choir. That child is silent and uncommunicative.

This child cuts her arms to feel something. That child is the leader of the chess club.

This child is having a party. That child is not invited.

How did these children get this way? In all probability, it was an accident of birth. Children are born into an intergenerational box of accumulated domestic and socio-economic values. The definition of the box can generally be described as a "feel for normalcy."

The feel for normalcy begins in a child's infancy, when his parents consciously, or unconsciously, pass on the specifics of their particular belief systems and cultural norms. The specifics of the particular family unit are evident in the infant's day-to-day experiences, including the food he eats, the voice tones he hears, certain scents, sounds in the environment, which programs the parents watch, and so on.

These experiences come to define the child's association with what is "normal." In effect, this so-called normalcy becomes the child's comfort zone, regardless of how pleasant or horrible the environment may be, and remains in place until the individual takes "baby steps" out of the box, or the environment is dramatically altered. Growing up, the child will have to overcome his feel for normalcy, including its assets and liabilities, for his perception of normal holds both his potential and limitation. The child's "job" is to become an individual, to become an active participant in his own identity and ideally find his own voice.

Historically, finding one's unique voice has primarily been associated with, although not limited to, the work of artists. This voice creates an unmistakable signature, an identity not based upon the box we are born into, but one created from our accomplishments and trials. Our accomplishments are a measure of

both our self-expression and our interaction with life in unique, successful, and appropriate ways. Having found one's voice, susceptibility to cults, gangs, ideologies, dogma, schools of thought, and religious groups is far less likely. In short, any group or individual that supplies the child answers does not reflect a personal

future. The choice to attend college and/or play in a rock and roll band must be his alone to make. Rock and roll and college are typically dramatically different disciplines that involve different characters, institutions, and venues. They are different processes, which are likely to produce significantly alternative outcomes. Only

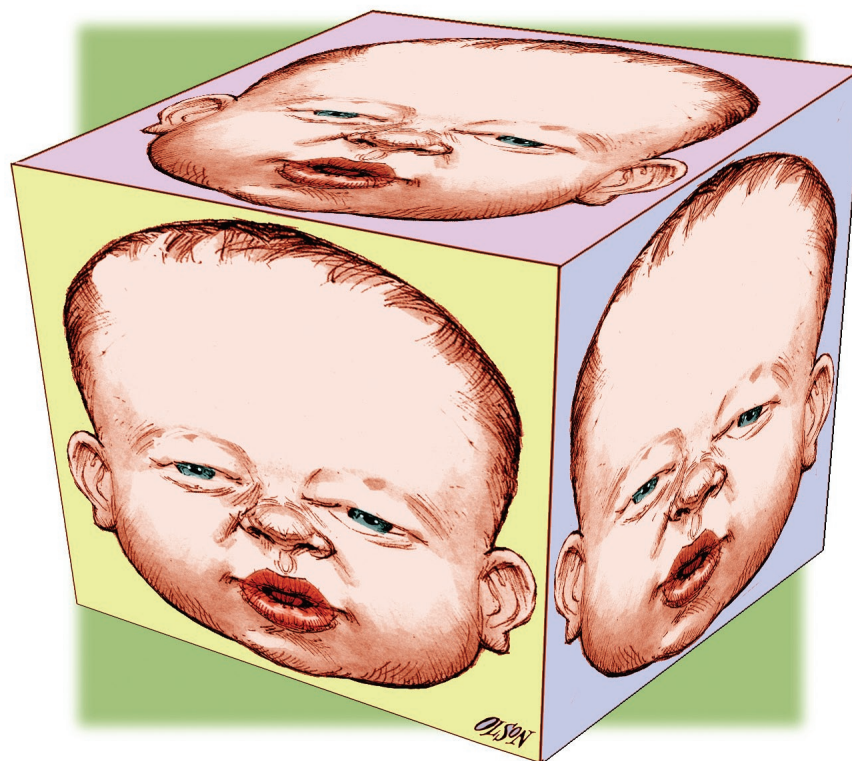
Answer: Everybody.

The feel for normalcy takes me back to my days of parent participatory infant care at UBC from the late '70s to the early '80s. Consider 20 multi-ethnic families attending university with the convenience of user-friendly infant care. Let's look around the room and see what we have. Each child has one or two parents, extended families notwithstanding. At the university infant care centre, the three major religions were represented and the demographic included hippie single mothers, drug users, alcoholics, not to mention the same-sex couples, the crazies, and the spoilers – they may not be there all the time, but, in time, they will be there. There was also a wide range of people of dramatically differing degrees of economic and social status. And there was also spousal abuse. In short, we have a representative cross section of world culture. Yet, each one of these families has more in common than one would anticipate. In my view, what they all have in common, with a few exceptions, is "the box."

Question: What box?

Answer: A clone of the box the parents are in.

This box is based upon limited experience, ignorance, and cultural bias. It exemplifies intergenerational abuse in all of its characterizations. All of these boxes in one room bringing their assumptions to the table are a sight to behold. The work of planting the seeds of options and alternatives for the possibility of expanding the box and nudging the child towards his own voice is a necessary, vast, and important job. From the perspective of individualism, if this job is not done, it defaults to status quo, intergenerational abuse. The child of a religious family is destined to remain in the religious, intergenerational box unless he is presented with options and alternatives. Experiences will present themselves, but will the child have a wish to explore the alternatives, or will he be so completely indoctrinated that diversity is not part of the equation?



accomplishment on the child's part.

The child must summon his courage and put on his little catcher's mitt, throwing and catching, making gestures, and eliciting responses from the world out there. The child must gravitate towards independence, with or without encouragement, and learn from the consequences of his choices and actions. These consequences, the inevitable result of dealing with life on his own terms, will lead to a chain of events that will shape his

in making these choices will the child find his unique voice, replacing the comfortable feel for normalcy that the intergenerational box provides.

In a world of diversity, what is normal? From a behavioural point of view, there is probably no such thing as normal, whether it is a normal life or a normal day. Normal is a statistical probability, a bell curve.

Question: Where did it all begin?

Answer: The institution of the family.

Question: Who does this affect?

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The abused child is another matter. The abusive parent may be contacted to bring reason and logic to the table, and there are community standards that must be followed. There may be a light at the end of the tunnel, but if all else fails, legal action will be taken. In short, if there is evidence of abuse, education is possible. Then, there's the "everything's cool" crowd – cat shit in the sandbox but everything's fine; infants' teeth rotting; honey in everything because sugar is bad for you; pot blowing through the nursery. These problems can be rectified because there is actual evidence. Education, therefore, is possible. Reason and logic can be brought to the table. Alternative behaviours can be cited. These problems can be "social-worked."

The crazies and the spoilers are pretty much out of range, but the law and child protective services can step in and take the child out of the box. The problem is that they sometimes have a horrendous box of their own, but it can still be a step in the right direction.

Question: Does it matter which box you were born into, or how abusive your childhood was?

Answer: Yes and no.

The extent and nature of the abuse created by the box defines the nature of the problem getting out of it, because no matter what the nature of the box is or was, everyone has to get over it and get on with it. Charlie Chaplin said that life is a local affair. I would agree with him and add that life is a current affair. No matter what it is that makes a person "run," eventually it must be shrugged off. One must move forward. Or not.

The secular daycare service provided by the university offered childcare to a wide range of people who chose it because it was convenient. I often think of an Iraqi child that I cared for, for about 18 months while his father was completing a doctorate in nuclear physics. I wonder if he is still alive. I wonder if his early childhood experiences at UBC played a role in how he thinks and lives in Iraq today. ❖

The eclectic artist

Vancouver-born musician and composer Bob Turner has a lifelong interest in communication and the arts. His extensive involvement with the arts spans some 40 years, ranging from promotion to performing in local arts events and playing with noted jazz groups.



His career as a bass violinist includes extended stints with Bob Murphy, Ron Johnson, Henry Young, and Almeta Speaks, and he has played electric bass in various rock bands, including the legendary *Blacksnake*. His electronic music represented Canada at both Expo 86 and Expo 88 in Australia. Turner has composed music for dance and theatre (Paula Ross, Linda Rubin) and for a number of performance art projects. He founded and directed the Theatre Performance Gallery in Vancouver (now called the Theatre Gallery) and has independently produced original compositions, resulting in many cassettes and CDs, which he performs on midi-keyboards, flute, and bass violin.

Turner's work took a pronounced, humanistic turn when he became involved with childcare at UBC from 1977 to 1983. This care-giving component, coupled with his passion for electronic music, led him in a new direction that focused on an integration of science, art, and humanistic care.

During his tenure as artist in residence at Simon Fraser University between 1989 and 1991, Turner realized his ideas to empower disabled musicians to connect with making music by directing the design and development of digital electronic components. Subsequently, the midi-modem-midi device was perfected so that musicians who are immobile could musically communicate with other musicians in real time from city to city over a telephone link through digital technology. He was also instrumental in assembling several performance groups comprised of disabled musicians and recording and videoing their work. Notable full-length productions include *Spinal Chord* (Dave Symington and Sam Sullivan), funded by the Vancouver Adapted Music Society and Frank Popow, funded by Access Arts Canada.

Turner has turned his efforts towards working with mentally disabled artists by producing music cassettes, and by establishing a venue to encourage performance integration in an area fraught with cultural bias. The Primal Mental Health Production Association has provided funding. His interest in electronic composition has evolved from assembling a music production and video studio into the field of multi-media computer technology and website development. In 1995, he and his computer-programming partner Jeff Koftinoff launched their Internet filter software to address concerns over issues of censorship and freedom of expression.

Bob Turner continues to move in an unlimited realm of ideas in his search to contribute to the community as an artist, and as a facilitator linking the arts with science and technology. To hear Turner's music and view his video productions, visit www.turnercom.com. Email turner@turnercom.com

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Walking the razor's edge

THE POWER OF NOW *by Eckhart Tolle*

Aren't past and future just as real, sometimes even more real, than the present? After all, the past determines who we are, as well as how we perceive and behave in the present. And our future goals determine which actions we take in the present. You haven't yet grasped the essence of what I am saying because you are trying to understand it mentally. The mind cannot understand this. Only you can. Please, just listen.

Have you ever experienced, done, thought, or felt anything outside the Now? Do you think you ever will? Is it possible for anything to happen outside the Now? The answer is obvious, is it not? Nothing ever happened in the past; it happened in the Now. Nothing will ever happen in the future; it happens in the Now.

What you think of as the past is a memory trace, stored in the mind, of a former Now. When you remember the past, you reactivate a memory trace and you do so now. The future is an imagined Now, a projection of the mind. When the future comes, it comes as the Now. When you think about the future, you do it now. Past and future obviously have no reality of their own. Just as the moon has no light of its own, but can only reflect the light of the sun, so are past and future only pale reflections of the light, power, and reality of the eternal present. Their reality is "borrowed" from the Now.

The essence of what I am saying here cannot be understood by the mind. The moment you grasp it, there is a shift in consciousness from mind to Being, from time to presence. Suddenly, everything feels alive, radiates energy, and emanates

Being. In life-threatening, emergency situations, the shift in consciousness from time to presence sometimes happens naturally. Whatever response is needed then arises out of that state of consciousness.

The reason why some people love to engage in dangerous activities, such as mountain climbing and car racing, is that although they may not be aware of it, it forces them into the Now, that intensely alive state that is free of time, free of problems, free of thinking, and free of the burden of the personality. Slipping away from the present moment, even for a second,

The great Zen master Rinzai, in order to take his students' attention away from time, would often raise his finger and ask, "What, at this moment, is lacking?"

may mean death. Unfortunately, people come to depend on a particular activity to be in that state. But you don't need to climb the north face of the Eiger; you can enter that state now.

Since ancient times, spiritual masters of all traditions have pointed to the Now as the key to the spiritual dimension. Despite this, it seems to have remained a secret. If you go to a church, you may hear readings from the Gospels, such as: "Take no thought for the morrow; for the morrow shall take thought for the things of itself;"

SPIRITUALITY

or you might hear the passage about the beautiful flowers that live with ease in the timeless Now and are provided for abundantly by God. The depth and radical nature of these teachings are not recognized. No one seems to realize that they are meant to be lived to bring about a profound, inner transformation.

The whole essence of Zen consists in walking along the razor's edge of Now, to be so completely present, that no problem, no suffering, nothing that is not who you are in your essence, can survive in you. In the Now, in the absence of time, all your problems dissolve. Suffering needs time; it cannot survive in the Now. The great Zen master Rinzai, in order to take his students' attention away from time, would often raise his finger and ask, "What, at this moment, is lacking?" A similar question in the Zen tradition is "If not now, when?"

The Now is also central to the teaching of Sufism, the mystical branch of Islam. Sufis have a saying: "The Sufi is the son of time present." And Rumi, the great Sufi poet and teacher declares: "Past and future veil God from our sight; burn up both of them with fire." Meister Eckhart, the 13th century spiritual teacher, sums it all up beautifully: "Time is what keeps the light from reaching us. There is no greater obstacle to God than time."

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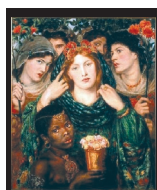
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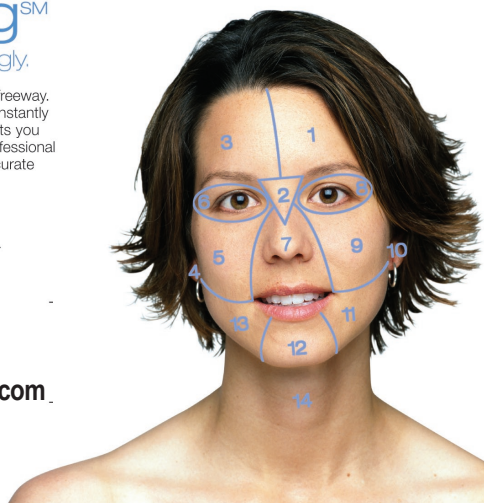
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Time – The human context

UNIVERSE WITHIN *by Gwen Randall-Young*

We live in the present; we dream of the future and we learn eternal truths from the past.

– Chiang Kai-shek

Do you know who your ancestors are? It is not something in our culture that we spend a lot of time thinking about. We are much more about being in the Now. However, viewing our lives from our place in the long line of individuals who came before us, and those who will come after, is very humbling.

Even if we do not have information about our own lineage, we can still look *Five generations from now, we will be someone's ancestor. The details of our lives will, for the most part, have evaporated like the morning mist on a hot summer day.*

generally at our species. It is amazing to think about how resourceful humans have been, and the intelligence that was required to reach this point in our evolution. What courage it took for those who set out for unknown lands, with only the stars to guide them across vast oceans.

Imagine that you could go back 50 generations or more and peek into each of these individuals' lives. Think of the stories, the struggles, and the joys and the sorrows, the baton of life continually passed from one generation to the next. So, while we can think of ourselves as souls that have come here to manifest our destiny, at the same time we are inalterably linked to chains of beings on both our maternal and paternal sides. While our spirits connect us to the divine oneness of the universe, our bodies are our link to the very earth that gave rise to life and that which continues to sustain it.

Like an incoming tide, each generation is a wave that carries life that much farther into the future. We could also think of it as a plant that re-seeds itself at the end of its growing season. The old blossoms die, but seeds are left to make new flowers again in the spring.

On the one hand, our lives are everything. We are the central player in the story that is our lifetime. On the other hand, we are but a small link in a very long chain. Five generations from now, we will be someone's ancestor. The details of our lives will for the most part have evaporated like the morning mist on a hot summer day. From the larger perspective it is not about living our life but rather life living through us. When we think of it this way, we begin to grasp the folly of all our attachments.

Recently, while I was on vacation, a realtor was holding an open house in a beautiful, oceanfront, two-storey condo. I could not resist taking a look. The apartment was immaculate, and simply, but beautifully furnished. It was an end unit, so it afforded broad ocean views from both the front and the side. The realtor informed us that the owner, an elderly gentleman who lived alone, had recently died in a motor vehicle accident.

As I looked around, I thought about how one day he had left his beautiful home and never returned. All the memories, thoughts, and feelings he had had when he occupied that space went with him. I imagined the guests he may have entertained there, or family members who visited. Echoes of the life that was lived there now exist only in the minds of those who shared his life. Eventually, they too shall all be gone. What survives is a genetic code that lives on in his descendants, as well as the values and beliefs that may have been passed on. What also survives is spirit, for it is not born and does not die. It is eternal.

Perhaps, when we are done here, we will meet up with our ancestors, and like players after the game, sit around and talk about how we did. We can be sure that the discussion will focus on what we did in our little sphere to move humankind forward in a positive direction. It will be about the way that we lived our lives, the values we lived by, and what we taught our children. It will not be about our dramas, accomplishments, or acquisitions. Those will be irrelevant. In the end, my guess is that the most important thing will be how we treated others.

In the meantime, our lives unfold in the Now. However, the Now does not exist in isolation. We can live in the Now, but we must not completely lose sight of all that came before, and all that is yet to come, for that is our human context.

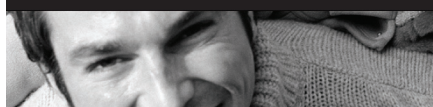
Gwen Randall-Young is an author and psychotherapist in private practice. For more articles or information about her books or transformational CDs, visit www.gwen.ca

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Real men drink chai

NUTRISPEAK

by **Vesanto Melina MS, RD**

You know that times are changing when you ask your daughter's boyfriend what he'd like to drink and he replies "A soy chai latté." In fact, when I started writing this column, Stefan said he would go on record as a construction and oilrig worker from Fort MacMurray, and former bouncer, who now drinks soy chai lattés.

I am accustomed to women being interested in and downright enthusiastic about health-promoting foods and beverages. In droves, females avoid alcohol and animal products, know the latest about trans fats, and keep nutrition books handy as their favourite reading material. But men? Surveys indicate that about one-third of vegetarians are male. Yet for many of us, the "real man" stereotype includes the image of a gun rack in his half-ton truck, drinking coffee until noon, followed by beer or whisky for the remainder of the day, and when asked what he'd like to eat, he selects from the short list of chicken, pork, or beef, with nary a mention of a vegetable.

Lately, I've been having fun going on "beginner dates" with several men. These typically consist of lunch, or a movie and snack, or dinner, or a walk along the seawall followed by a warm beverage. Naturally, these situations bring up the topic of food choices. In the process, I find that I can no longer expect a "typical" man to be averse to tofu, or to avoid every vegetable other than potatoes.

Has there been a significant shift over the last decade? Are men's perspectives on diet undergoing a transformation? Has the interest in nutrition, on the part of women and some men, caught on and spread? Are all of those teenagers that suddenly insist on being vegetarian creating a ripple effect? Are a great many of us affected by the heartbreaking evidence of the deaths of loved ones, from cancer and heart disease, deaths that are clearly related to diet and lifestyle choices? Are the occasional documentaries that we see on mainstream television about the environmental damage and animal cruelty implicit in factory farming having an impact?

Readers, I'd like to hear your stories and your views on this topic. Are you seeing similar changes as well? Please email vesanto@nutrispeak.com

This month's column gradually took shape over several soy chai lattés at a few mainstream coffee shops in Vancouver and Langley. I was introduced to chai when I spent four years in India. Indian chai typically consists of heated cow's milk, black tea, immense quantities of white sugar, and a variety of spices, including cardamom and cinnamon. In North America, the diversity of recipes for chai is endless. Like minestrone soup, it's always good, but everyone's recipe is different. So feel

free to experiment, adjust a recipe to your personal taste, and call it chai.

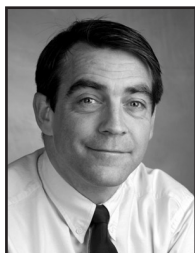
Vesanto Melina is a BC-based registered dietitian and author of a number of best-selling books about food and nutrition. For personal consultations, call 604-888-8325 (Fort Integrated Health Clinic) or 604-882-6782 (home office, near Fort Langley) www.nutrispeak.com

Dharma chai

In coffee shops that serve chai, the base is typically a syrup prepared with spices, tea extract, and sugar added to heated soymilk, cow's milk, or a combination of milk and water. In some restaurants, such as the Dharma Kitchen at 3667 West Broadway in Vancouver, whole spices are used, as in the recipe below. This recipe calls for tea bags that are easily removed; if you prefer, these may be replaced by two tablespoons of loose tea (such as Assam, Darjeeling, or Earl Grey). For an equally delicious and caffeine-free beverage, use Rooibos instead.

7 cups water
1 tablespoon fresh grated ginger (the more the merrier!)
1 tablespoon fennel or anise seed
1 cinnamon stick or 1 teaspoon cinnamon
12 whole cloves or 1/2 teaspoon cloves
6 pods green cardamom or 1 teaspoon cardamom
1/2 teaspoon grated or ground nutmeg (optional)
1/2 teaspoon garam masala (optional)
6 bags black tea
1-1/2 cups fortified soymilk or rice milk
2 to 4 tablespoons sweetener of choice

In a saucepan, combine water with ginger, fennel, cinnamon, cloves, cardamom, nutmeg, and garam masala. Bring to a boil, cover, lower heat, and simmer for 15 minutes. Add milk, return to a boil, then turn off heat, add tea, and steep for five minutes. Sweeten to taste. Remove tea bags, strain, and serve. Makes eight cups.



It's flu season: Randomize before you immunize

DRUG BUST
by Alan Cassels

A flu virus cartoon stares at me from a poster on the back of a Victoria bus, beckoning me to "do the right thing" and get a flu shot. I might find this amusing if our public health officials, in this case, the Vancouver Island Health Authority (VIHA), were as keen at producing evidence about the effectiveness of the flu shot and monitoring its impact, as they are at spending our money to scare us with cartoon characters.

Maybe it's just me. Maybe I've developed some immunity from the bumpf issued by health propagandists. But the cartoon character exhorting me, as part of the growing flu-shot marketing we've seen in recent years, is particularly irksome. It makes the flu jab seem fun, even cool. And possibly a selfless thing to do: "I get the shot so I won't spread my viruses to others," I hear people say.

How thoughtful. Yet, do we really know how well the shot works? So far, I'm unconvinced. When asked if I get the annual flu shot, my standard answer is: "If the health authority would randomize me, then I'll be first in line. If they won't, I won't. We'll see who blinks first."

Randomize? Most of us would agree

that it's a good idea to have science firmly on your side when you are healthy and someone is coming at you with a needle. Randomization is the best way to reduce bias in health research, and if VIHA was keen to show how beneficial its flu campaign actually is, it would randomly give every second person the real flu shot. The others would get a placebo shot. We'd all be "blind" to who got what. By monitoring people over the course of the flu season, VIHA would note those who went on to develop the flu, were hospitalized, missed work, or even died from it. In the spring, we could hold a little "unblinding" party, where the statisticians would announce how much the flu shot benefited people.

...examination of flu vaccines in healthy adults...finds that the yearly recommended vaccines lowered overall clinical influenza only by about six percent.

The bottom line is that if we are spending tons of money to do preventative stuff, then we need weapons-grade evidence that there is an overall health benefit for the population.

One problem is that many of us develop

a variety of nasties each winter, most of which are not influenza. Between August 2004 and March 2005, Health Canada's flu watch program collected 68,849 laboratory tests for the flu; of these, only 10,319 tested positive for the virus. That's right, only 15 percent of the people sick enough to be lab tested actually had the flu virus. The majority of people didn't have the virus, therefore, a flu vaccine would have

provided zero protection – nil, nothing, nada, zilch – from whatever it was that made them ill.

Despite the good intentions of the people at VIHA urging us to get a flu shot, I treat much of the information they serve us with a few dashes of suspicion. Typically, we aren't reminded that the scientists who make decisions in the spring about which dominant strains of virus will be circulating come flu time are actually rolling the dice. And sometimes, like two years ago, they get it horribly wrong.

As to effectiveness, the VIHA is misleading: "If you're a healthy, working-age adult, a flu shot will give you 70 to 90 percent protection from the flu virus." Seventy to 90 percent protection? This means that in tests, the vaccine produces antibodies to the flu 70 to 90 percent of the time. It doesn't mean that it prevents clinical cases of the flu, the kind that makes you stay home feeling yucky, because that type of prevention is typically much lower.

Says who?

The best place to look for good evidence is from the top, from overviews of all relevant studies, which are also known as meta-analyses. There is no better source than the Cochrane Collaboration (www.cochrane.org), an international organization comprised of teams of scientists and researchers, largely working as volunteers, gathering and systematically examining all good-quality studies ever conducted to see how well a treatment works. Cochrane's examination of flu vaccines in healthy adults, a body of literature spanning 25 studies and involving 59,566 people, finds that the yearly recommended vaccines lowered overall clinical influenza only by

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Building community from the ground up

by Darren Knorr

We have all been in situations where circumstances expanded our habitual personal space. Helping at the scene of an accident, lending support during a catastrophe such as the Kelowna forest fires, or even helping someone round up oranges from a dropped bag of groceries, all serve as points of human connection.

When we extend our concern and consideration for the people around us, we suddenly feel a sense of belonging and are naturally inclined to give. Imagine if your own house and the houses in your immediate neighbourhood were designed from the ground up to foster these experiences?

Co-housing is designed to provide people the day-to-day experiences and values associated with living in an intimate village. Closer proximity to others, along with access to shared facilities, such as a common house for meal sharing and entertainment, are characteristic features of co-housing projects.

At first glance, one might assume that co-housing is an alternative and new fringe form of housing, but this is not the case. When you look far back into the

history of housing and community, you see that the extreme isolation of modern, suburban, stand-alone dwellings, and the limitations to deeper community values that North Americans have grown accustomed to, are actually not the norm. For thousands of years, people have reaped the benefits of the tribal fire pit, multi-family eating hall, and the village market. Co-housing is a movement towards the tried and true model of more intimate and functional community settings and culture.

For thousands of years, people have reaped the benefits of the tribal fire pit, multi-family eating hall, and the village market.

One often hears people living in co-housing communities say, "I can't imagine living anywhere else" and this speaks to something deeply valued. But what is it? What are the values of community? People who have created co-housing environments allow the benefits of interacting and discovery to answer that question. They know that a few broad and identifiable requirements in housing and common resources, as well as an inclusive and egalitarian decision-making structure, afford a significant feeling of community. It becomes obvious though, that both the opportunity and the reason to interact are the glue that holds

co-housing environments together.

The hub of any co-housing community is its common house. Co-housing projects often feature a multi-use, member-owned, common house, situated in the centre of the property, with foot trails leading out to the privately owned dwellings. It is here that the age-old rituals around meal-sharing occur, where conversation replaces television, and helping hands make light work.

The layout of the grounds and structures is designed to be both useful and effective for building community. The residential buildings, human-scale as opposed to car-friendly, are faced and connected by hallways or footpaths to each other and the common resources. Parking lots are pushed to the edge of the development with landscaping, vegetable gardens, and open spaces located among the residential buildings, with an eye on common access. The various tasks for creating and maintaining the grounds and vegetable gardens again draw people to problem solve and work together.

Fencing is not popular in co-housing developments, as free-range child rearing is popular; it has proven to produce children who are much more community-minded. Children are naturally inclined to interact and flourish within the support of an extended family that they know and trust. The entire community looks out for and cares for the children as appropriate.

Although there are some challenges to living in a co-housing environment – issues of privacy and the ability to get along with each other in close quarters – many co-housing communities have a very low membership turnover rate. Examples in BC include Windsong in Langley (1996), Middle Road in Nelson (1996), Quayside Village in North Vancouver (1998), and Cranberry Commons in Burnaby (2001).

People attracted to co-housing as an ideal and a lifestyle understand that building something of value requires tolerance and innovation. Privacy is less of an issue when you realize that your neighbours are concerned for your welfare and respect you as a person with specific boundaries.

HABITAT

Faced with a constant stream of visitors, members often devise a system to indicate when they are not open to receiving those visitors. In terms of decision-making, a consensus model is the hallmark for co-housing community management. During the development stages and afterward, building trust and tolerance is essential. Community is only strengthened when people realize that they can work through conflict and still maintain personal integrity and the enduring values of their community.

Darren Knorr was born and raised in the Yukon, where he was an active community volunteer and created A Hiking Guide for Whitehorse. He and his partner co-publish a health and wellness magazine in Nanaimo, where he also markets environmental technology.

Where it all began by Valerie Mumford

Co-housing is an international success. It spread from Denmark's first project in the early '70s to approximately 500-plus completed communities worldwide today. The first co-housing communities were designed to provide multi-generational housing for people seeking a safe and supportive living environment. Today there are 200 co-housing communities in Denmark alone, and 10 percent of all new, multi-residential construction in that country is co-housing.

Through the creation of neighbourhoods that combine the autonomy of private dwellings with the advantages of shared resources, co-housing has been called a return to the best of the small town community. In North America, more than 80 communities have been completed since 1991, and there are currently more than 130 in various stages of development. BC is a hotspot for co-housing communities; currently, there are two projects in the works on Vancouver Island: Pacific Gardens in Nanaimo and Creekside in Courtenay.

While the structure of ownership varies, fee-simple, strata title ownership is most common. With this model, purchasers own their own houses, together with a share of the common facilities. The majority of co-housers are committed to creating a socially and environmentally sustainable community with people of diverse ages, backgrounds, and family structures. The emphasis is on quality of life. There is no social agenda beyond creating a friendly neighbourhood where people feel accepted and welcomed.

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Richard Bucke's 1901 Cosmic Consciousness

UNSUNG HEROES

by Geoff Olson

In turn-of-the-century photos, Richard Maurice Bucke has the appearance of an Old Testament prophet, with a wild corona of white hair cascading into an abundant beard. Although he died in 1902, the Canadian physician's best known work has been reprinted 26 times since 1966. Bucke introduced a radically humane approach to treating the mentally ill, and his lifelong friendship with poet Walt Whitman was portrayed in the 1990 film *Beautiful Dreamers* with Colm Feore, yet the majority of Canadians have never heard of him.

Bucke is chiefly remembered for a book title that has since become something of a buzzword in the New Age lexicon: *Cosmic Consciousness*. The thesis, that humanity is heading toward an evolutionary leap in awareness, made the book something of an intellectual novelty item when it was first published in 1901, in a limited edition of 500 copies. Psychologist William James and esoteric philosopher P.D. Ouspensky were among those influenced by the work. Reprinted 26 times since its reissue in 1966, *Cosmic Consciousness* joined the works of Hermann Hesse and Aldous Huxley as part of the '60s hippie canon. Of all the prophets of the human potential movement, Bucke could be considered its Moses figure, and his florid, Victorian-style writings its 10 Commandments.

Bucke's wealthy British parents immigrated to Canada in 1837, soon after he was born. At 17, he left home and roamed across the US, supporting himself with odd jobs. According to author Gary Lachman, he found work "... as a gardener in Ohio, a railway man in Cincinnati, and a deck-hand on a Mississippi steamboat, before finally signing on as a wagon driver across the Great Plains to the edge of Mormon territory, today part of Nevada." Much of the area at that time was still controlled by Native Americans, who resented the incursion of white settlers. After crossing the Rockies, Bucke was attacked by Shoshone Indians and nearly starved to death. Soon thereafter, he tempted fate working as a gold miner. His partner died while trying to cross a mountain chain in the winter, and Bucke was about to follow when a mining party came across him. He lost one foot entirely to frostbite and part of the other. For the rest of his life, Bucke would only momentarily be free from physical discomfort and pain. He was 21 years old.

The family's inheritance allowed their

injured son to pursue a medical degree, with postgraduate work in England, France, and Germany. By 1874, Bucke had arrived in Canada and set up a practice in Ontario. In 1876, he became superintendent of an asylum for the insane in Hamilton, where his introduction of less invasive, more organic approaches to mental illness was new to North America. The progressive-minded doctor encouraged humane contact with patients, introducing what we would now call "occupational therapy." Titles bestowed

about human consciousness and its relationship to the world.

One day, a visitor to the farm began reciting verse from the transcendentalist, American poet Walt Whitman. The words fired the imagination of the youthful Bucke, who had a talent for reciting entire volumes of poetry from memory. He soon included Whitman's book-length *Leaves of Grass* to his repertoire, which gives some idea of his mental discipline. Ten years after he first encountered *Leaves of Grass*, Bucke met the author, and even began to treat him as a patient.

At the age of 35, the physician had the one great personal experience that reshaped his life, and led to his writing *Cosmic Consciousness*. During a trip to England, he had spent an evening conversing with friends and reading from Wordsworth, Shelley, Keith, Browning, and, of course, Whitman.

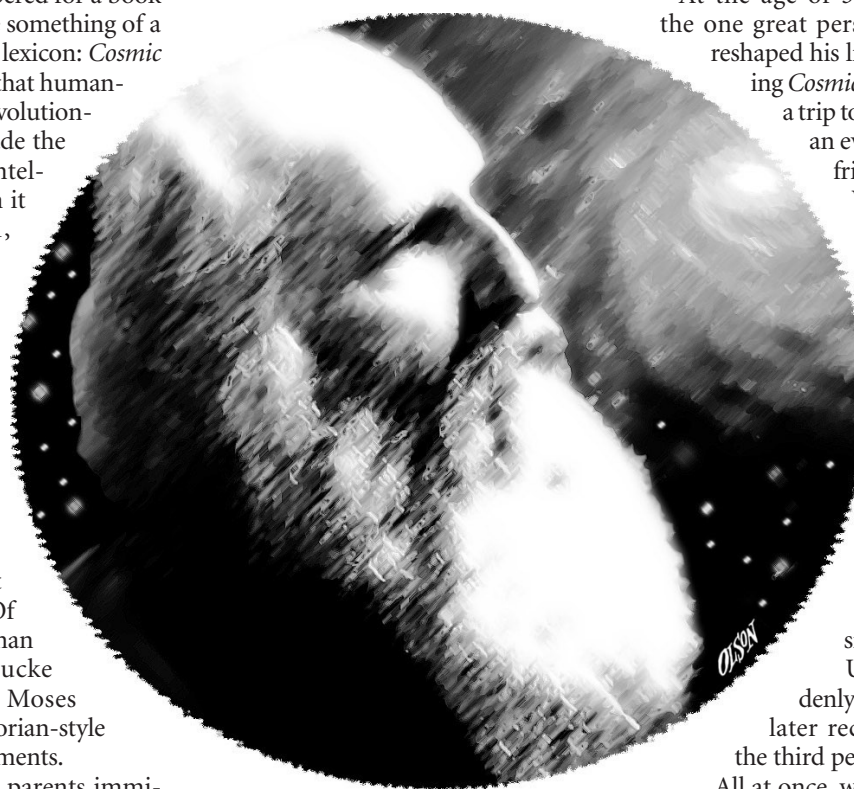
At midnight, he left his friends and settled into a handsome cab for the drive back to his hotel. The literary evening with friends had left him with a calm, peaceful feeling. He felt himself in a state of "quiet, almost passive, enjoyment."

Until something suddenly came over him. Bucke later recalled the incident in the third person:

All at once, without warning of any kind, he found himself wrapped around as it were by a flame-coloured cloud...he knew that the light was within himself. Directly afterwards came upon him a sense of exaltation, of immense joyousness accompanied or immediately followed by an intellectual illumination quite impossible to describe... he saw and knew that the cosmos is not dead matter but a living Presence, that the soul of man is immortal, that the universe is so ordered that without any peradventure all things work together for the good of each and all, that the foundation principle of the world is what we call love and that the happiness of everyone in the long run is absolutely certain."

The doctor claimed that he had learned more during his few seconds of illumination than "in previous months or even years of study," including "much that no study could ever have taught. For the rest of his life, Bucke could never doubt the "truth of what was then presented to his mind."

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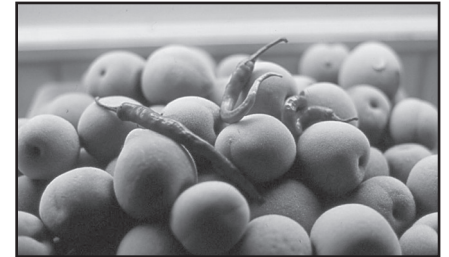
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Natural orchards an Earth-friendly adventure

THE ORGANIC WAY *by Marya Skrypiczajko*



Wandering through an orchard is a pleasure at any time of the year, especially from mid-summer to late-fall when ripe peaches or pears can be plucked right from the trees. If the orchard happens to be run by a curious organic farmer, the visit gets more interesting. Many organic orchardists grow a much wider variety of fruit than conventional farmers, and a tour of one of these orchards with the farmer can be a gastronomic, eye-opening adventure.

Most conventional orchardists run sizable orchards and sell their fruit to packing houses that buy only large quantities of a few varieties of fruits. For example, with apples, Canadian packing houses generally buy Red Delicious, Golden Delicious, Spartan, and McIntosh, along with a couple of other varieties; they have no interest in small quantities of Winter Bananas, Early Coopers, or Rome Beauties for anything other than juice, and they would only buy these particular apples at a low cost. With this model in place, for many farmers, it isn't worthwhile to grow such unusual varieties.

A greater number of organic farmers market directly to their consumers

than non-organic farmers, and thus are not bound to produce only the standard varieties. Direct-selling at farms, farmers' markets, specialty produce stores, and at the back doors of progressive restaurants, enables organic fruit farmers to encourage people to try something a little more unusual. Tim Holmlund of Sweet Pit Farm in Naramata notes, "During apricot season when I sell eight to 10 uncommon varieties of apricots at farmers' markets – some, tiny little ovals, and some, dotted with red spots – I have no problem selling to new customers. I have noticed that when people buy directly from the farmer, they have a greater faith in the product and are more apt to be adventurous with unusually-coloured or flavoured varieties, as well as less concerned about the eye-appeal of the fruit."

In fact, the less common varieties garner more money at farmers' markets and restaurants than the traditional types, and people have opportunities to try fruit they have never or seldom tasted, giving the fruit an exotic appeal and a higher value.

Choosing amongst dozens of varieties of each specific fruit, these farmers do not have to sacrifice nutritional and

gastronomic variety and value. They are not limited by conventional boundaries and are free to grow and sell new varieties that have not been widely marketed, or that spoil too quickly for distant transport, or have an unorthodox appearance.

Farmers who grow a wide variety of the same fruit as well as different types of fruit have an additional market advantage in being able to offer the public freshly picked fruit throughout a long growing season. Different varieties of the same fruit can blossom and ripen at different times, extending the harvest season and spreading the workload over a longer period of time than just a couple of crunch weeks during the peak of the harvest.

Aspects of organic orcharding mirror organic grain and vegetable farming; the farmer nurtures a healthy soil, avoids the application of synthetic fertilizers and chemical pesticides in favour of hand labour and natural methods, and thereby invites biodiversity into the orchard.

Having to depend on manual labour and adhering to nature's cycles makes organic orcharding demanding work, but farms with a wide variety of fruits have a smaller risk of devastation from a par-

ticular disease, or a particular pest, than monoculture farms. Different varieties are susceptible to different fungal diseases and pest infestations.

Another advantage to growing a wide variety of fruit is that natural cross-pollination is more likely to occur. Certain fruit trees, such as apples, pears, and plums require a minimum of two varieties growing within a small radius for cross-pollination to happen, as the trees do not self-pollinate. In many orchards, every tenth tree is a pollinator. For example, every tenth tree in an apple orchard may be a crabapple functioning solely as a pollinator. In an orchard planted with many varieties of apple trees, the apple trees themselves can act as pollinators.

Marrying the value of working in harmony with nature with the gastronomic pleasures and diverse nutrient contents of different varieties of cherries, apples, or plums makes this approach to orcharding not only more fun, but a more sensible model for the health of our planet.

Marya Skrypiczajko is the author of BC the Organic Way – Where to Find Organic Food in British Columbia. www.bctheorganicway.com

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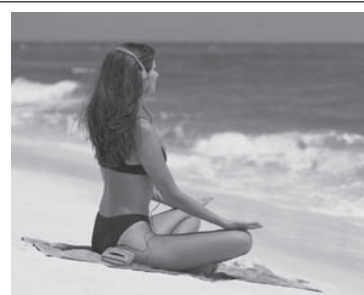
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Why the hummingbirds stay over

ON THE GARDEN PATH *by Carolyn Herriot*

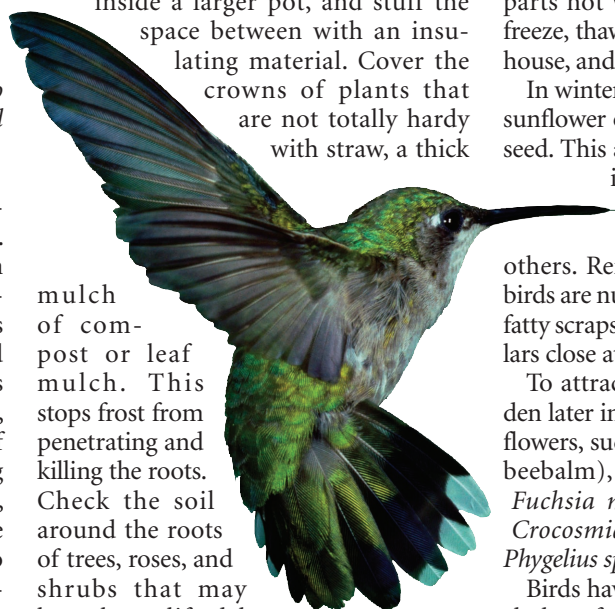
Each month, Carolyn writes about what she is doing in the garden, the orchard, the greenhouse, with seed saving and soil building, with the intention of helping gardeners of all levels realize they can have the most healthy, productive, and beautiful garden without resorting to substances harmful to humans, pets, wildlife, plants, or the myriad of soil-dwelling organisms.

It amazes me how quickly the garden bounces back after a deep freeze. However, while nature's resilience is often astounding, in the case of a heavy snowfall, piled-up snow can weigh branches down to the ground, tear off limbs, and wreck evergreens and deciduous shrubs alike. If snow does fall in your area, remember to knock it off the branches of conifers and shrubs to prevent breaking or distorting; when it freezes at night, there will be much less chance of more damage. Clear lower branches first, so snow falling from above doesn't compound the weight.

Temperamental January offers a weather palette ranging from cold rain and raging wind storms to mild, sunny days, followed by snow dumps with sudden freezes. After unexpected cold snaps, gardeners may lose valuable, outdoor plants, especially tender perennials, as well as container plants and plants overwintering in greenhouses.

Take the following measures to prevent cold snaps from catching you unawares: move container plants to more sheltered spots, such as under house eaves, under the deck, or into the garage. To prevent

the soil from freezing, wrap bubble wrap or burlap sacking around container plants left outdoors. You can also place one pot inside a larger pot, and stuff the space between with an insulating material. Cover the crowns of plants that are not totally hardy with straw, a thick



mulch of compost or leaf mulch. This stops frost from penetrating and killing the roots. Check the soil around the roots of trees, roses, and shrubs that may have been lifted by frost and snow. It's surprising how strong winds can uproot even large plant specimens. Check that all plant supports – stakes and ties – are secure, especially if your area experiences storms and high winds.

For the birds

There's nothing more engaging in winter than hearing a buzzing sound and spotting an Anna's hummingbird at the feeder outside the window. However, once these tiny birds come to expect hospitality, they rely on you to provide food. The onset of

very cold weather leaves them vulnerable, so keep the feeder fresh and filled. I use a recipe of one part sugar dissolved in five parts hot water. In the midst of a deep freeze, thaw out frozen sugar water in the house, and then replace outdoors.

In winter, regularly fill bird feeders with sunflower oilseeds, peanuts, or wild birdseed. This attracts a host of birds, including chickadees, grosbeaks, juncos, towhees, pine siskins, Stellar's jays, finches, and others. Remember, though, that not all birds are nut and seed feeders; some prefer fatty scraps or fruit. Keep a pair of binoculars close at hand for first-class viewing.

To attract hummingbirds to your garden later in the year, plant red and orange flowers, such as *Monarda didyma* (scarlet beebalm), *Lonicera spp.* (honeysuckle), *Fuchsia magellanica* (hardy fuchsia), *Crocosmia masonorum* (Lucifer), and *Phygelius spp.* (Cape fuchsia).

Birds have five basic needs: food, water, shelter from extreme weather, nesting sites, and protection from predators such as owls, hawks and, most of all, cats. Supply these and you'll have many more birds around your home. Be sure to place birdhouses outdoors by early March when birds start searching for nesting sites.

Adapted from A Year on the Garden Path, A 52-Week Organic Gardening Guide by Carolyn Herriot. \$29.95. Earthfuture Publications, Victoria, BC. Available at Banyen Books, Duthie Books, or at www.earthfuture.com/gardenpath



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Finally, some good climate news

SCIENCE MATTERS *by David Suzuki*

We already have the *UNFCCC, the Kyoto Protocol, and the *COP/MOP. Now, we can add the Marrakesh accords and the Montreal Action Plan. Climate change discussions seem to contain a bewildering array of titles and acronyms, but whatever the wording, results from the talks in Montreal are good news for humanity.

After one particularly long and grueling negotiating session near the end of the conference, delegates managed to hammer out an agreement that will see the parties create a long-term plan to

reduce heat-trapping emissions after the Kyoto Protocol expires in 2012.

That's right. They didn't create an actual plan to reduce emissions over the long term, complete with targets and timelines; they just drafted an agreement to build a plan together.

No targets? No timelines? Can we really call this good news? Yes, we can.

The agreement sets the stage for negotiating bigger emissions cuts needed to prevent dangerous climate change. That we urgently need to make those cuts was more and more evident with every scien-

tific paper presented in Montreal. Climate change is a huge, huge problem, one that threatens world economies and our quality of life in the not-so-distant future. The Montreal agreement keeps the Kyoto process, and the best shot we have at reducing emissions, alive.

Just as importantly, the agreement for longer-term talks provides some certainty for business. It shows that climate change is not the international community's flavour of the month, and it won't be going anywhere anytime soon. With the adoption of the Marrakesh accords, there is now clarity around an international carbon market that will lead to clean-energy and energy-efficient technologies being exported to developing nations.

If this session had failed to produce at least a process for long-term discussions, it would have been a disaster. Throughout the negotiations, the US steadfastly blocked progress and refused to agree to anything post 2012 that would possibly lead to mandatory pollution cuts. The US made it clear that it was "not open to any discussion leading to new commitments."

In the end, delegates had to opt for a two-track process, with the US merely agreeing to "open and non-binding" talks, while the rest of the world would pursue a process that could lead to real and substantial climate-pollution reductions.

Some have argued that the US track is meaningless, and they are right. However, given the US government's intransigence on the issue of climate change, the fact that it has agreed to continue talking at all shows that the Bush administration may finally be succumbing to international pressure, as well as pressure from within the US itself. Many US states, including California and New York, and 192 US cities are already engaged in their own emission-reduction processes, many of which mirror Kyoto.

In fact, due in part to these internal efforts, the US is actually well ahead of Canada in reducing greenhouse gases. This puts Canada in an awkward position. The federal government played an important role in Montreal, ensuring that climate discussions moved forward. But our own record on reducing emissions is pitiful. Instead, our emissions have risen steadily upward. And most provincial plans to reduce them are either weak or non-existent. We don't have a California or a New York pushing for innovative change.

Now that we have some hope for long-term reductions at an international level, it's time for Canada to look inward and start making the necessary changes to clean up its own backyard. We need to look at what the current leaders are doing and build on their successes. We need to stop our own internal bickering and finally put some weight behind our words.

*From November 28 to December 9, 2005, at the Palais des Congrès de Montréal, Canada hosted the first meeting of the Parties to the Kyoto Protocol in conjunction with the eleventh session of the Conference of the Parties to the Climate Change Convention. The conference was a historic event. The Parties to the United Nations Framework Convention on Climate Change (UNFCCC) met for the eleventh time, while marking the entry into force of the Kyoto Protocol. At Montreal, the first ever meeting of the Parties to the Protocol (MOP) ran parallel to the Conference of the Parties to the Convention (COP). The United Nations Climate Change Conference was the largest intergovernmental climate conference since the Kyoto Protocol was adopted in 1997. Some 10,000 participants attended.

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Ten resolutions to change your world

EARTHFUTURE.COM by Guy Dauncey

ENVIRONMENT

*Another year's dawning
— what will it bring?
A burden to carry, or a banquet to sing?*

Here, based on 57 years experience of living on Earth, are my accumulated insights, designed to serve you, your friends and family, and our shared progress towards a better world. Choose one and hold it close to your heart.

1. Attune my work to my life's purpose.

There is nothing more fulfilling than knowing that your work has meaning, and that you are doing what you were born to do. And yet for many, this understanding does not come easily. Simply stating your intention is a good beginning. Inscribe it in the sand. Write it on a piece of paper and place it somewhere special. Speak it to a friend. Then be open to everything. Our soul longs to find purpose, and if we give it space, it will find its home.

2. Abandon cynicism as a disease of the soul.

To be cynical about yourself is to wound your innermost being. To be cynical about a friend is to abuse his or her heart, even if they never hear you. To be cynical about the world is to lose hope and the belief that we can make a difference. Even our politicians do their best to serve us, according to their ideals. It is you that you hurt the most when you give up hope, for hope is the fuel that feeds your spirit and brings laughter to your soul.

3. Embrace gratefulness as the delight of the soul.

There is a magic to gratefulness that nothing can erase. When we say thank you to a person, a river, or the universe, there

is a presence that smiles, and says, "Yes, for you too, I am grateful." Being grateful acknowledges our ordinariness, our humble equality with all that lives. In our unadorned humanity, we are all inestimably rich, thanks to the gift of life.

4. Become more involved, politically.

If you don't become involved, who will? Maybe others, whose views are not your own. For some, it may be picking up the phone to call Amnesty International or

Every change for the better that has ever happened has been because someone made it his or her project. And each person who breaks fresh ground needs the help of many others. Wherever there is pain, sadness, or stupidity in the world, there is a project waiting to be born.

6. Read more, and learn what's happening.

The media is a mind-numbing brainwash, unless you are very selective. It really



Results Canada, and asking, "How can I help?" For others, it might be calling the constituency office of the party or candidate you supported in the last election. Engage joyfully in the struggles of the world, that your hopes will sooner be fulfilled.

5. Adopt a project and get involved.

does not matter what happens in the reality shows and sitcoms. What does matter is hiding in the pages of good books and magazines such as Yes! and the Ecologist.

7. Eat more organic food. Everything else is harmful.

Our bodies have evolved over millions of years with plants that have grown

organically, and when we think that modern chemical farming can really feed us, we are making an enormous mistake. We need organic food for the health of our bodies, the resilience of our ova and sperm, and for our immune systems.

8. Cycle and walk more and buy carbon offsets to mop up the difference.

Two legs are good, whether you use them to walk or pedal, forms of transportation that invite conversation and community. I neutralize my annual carbon emissions by calculating their tonnage and make a donation to the Solar Electric Light Fund's Carbon Neutral Club at \$10 US a tonne, to help install solar lighting in developing world villages, in place of burning kerosene (www.self.org/cnc.asp).

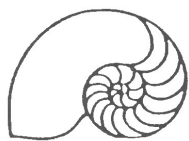
9. Embrace grief, illness, and hurt and let them heal you.

It is one of the universe's mysteries. When we surrender to pain and grief and embrace them, the magic process of healing can begin, even with illness. Illness is a gift from your soul to help your self on its journey to the whole.

10. Be courageous and take risks for the things you believe in.

This is the hardest to put words to, for only you know what kind of courage you need. But if you do take those risks, you will thank yourself for it, and be proud that you did. So be bold and take that extra step. There are not that many years left in our lives, no matter how young we are. If not me, who? And if not now, when?

Guy Dauncey is author of Earthfuture: Stories From a Sustainable World and other titles. He lives in Victoria. www.earthfuture.com



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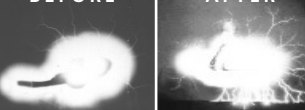
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Eternal beat goes on

by Mitch Myers

Terry Riley was a barrelhouse piano prodigy by the time he arrived at San Francisco State College in the mid-'50s. Enrolling at the University of California at Berkeley in 1959 and eventually becoming a member of the San Francisco Tape Music Center, an illustrious workshop on Divisadero Street that became a prime gathering place for Northern California's avant-garde community.

Along with filmmakers, dancers and artists, Riley forged relationships with a list of musicians that now reads like a post-classical/avant-electronic/Eastern-drone who's-who. Riley exchanged ideas with young composers like Steve Reich and future *Grateful Dead* bassist Phil Lesh. Most importantly, Riley encountered La Monte Young at Berkeley. If Riley is the founding father of modern minimalism, Young is the genre's designated granddad. When the two met in 1960, Young had already developed his ideas on extended tones and how musical time can pass with a minimum of sound. During the '60s, Riley, Tony Conrad and *The Velvet Underground's* John Cale were part of Young's Theater of Eternal Music.

The '60s were a period of heady discovery for Riley. Outgrowing the honky-tonk piano, he began experimenting with tape manipulations and employed a tape delay device called the time-lag accumulator. Some compositions reflected the use of psychedelics, like the mesmerizing tape-loop construction *Mescaline Mix*.

"I went to Europe for a couple of years after I got out of Berkeley," recalls Riley. "That's when I had a big period of bringing my ideas into focus and got to work with Chet Baker in Paris. I found, through accident, that tape loops build up this long form. I'd sit there listening as this loop was repeating over and over, creating a whole musical form. The way time passes and the way the mind works when it focuses on an object, it's like a meditation. A tape loop is a kind of mantra."

All this work however, paled at the debut of Riley's most memorable composition, *In C*. A seminal work with its non-stop pulse, repetitive themes and interlocking modal melodies, *In C* was devised by Riley during a bus trip and written out in the space of two days. *In C* took Riley's hypnotic tape-loop concepts and brought the repetitive motif back to traditional acoustic instrumentation. The cosmic sound cycle gradually blossoms into a shimmering aural experience.

Riley is proud of the resilient piece, which has been performed all over the world. There are Canadian and Italian versions, a 25th anniversary concert recording and a rendition by the Shanghai Film Orchestra using traditional Chinese instruments in the '70s, and the last Lincoln Center Festival featured an electronic version with Robert Moog playing

synthesizer.

When I comment to *Kronos* leader Harrington that one couldn't write about Riley without discussing *In C*, his response is succinct. "It's the same way you can't talk about Stravinsky without discussing *The Rite of Spring*," he says. "*In C* is an idea about life, about making music together and about community. It's so simple and yet so profound, it always sounds right and it always sounds different."

"*In C* is a perfect masterpiece," says Young. "I compare it with the theme from the *Funeral March* in Mahler's *Fifth Symphony*. Terry influenced not only Steve Reich, Philip Glass and their protégés but his influence spread out to European rock groups, such as David Allen's *Gong*, *Can* and *Tangerine Dream*."

Eager to return to Europe, the Rileys



Terry Riley and Michael McClure

made their way across the US in a Volkswagen bus. "I'd been in Mexico living the hippie lifestyle and ended up in New York City broke, so we traded our van for money for a loft," recalls Riley. Settling in Manhattan, Ann Riley went to work as a schoolteacher while Riley resumed playing music with Young.

Riley established himself in Manhattan's music/art/loft scene. "I wanted to get back to the work I'd been doing after *In C*," he says. "I got this little harmonium that had a vacuum-cleaner motor. It was primitive, but I started playing keyboard studies on it and doing some of the first loft concerts around New York." Riley's hyperbolic performances in 1967 and 1968 would often last all night and into the morning predating the tranced-out rave culture by two decades.

Tony Conrad was particularly impressed with Riley's artistic metamorphosis during this time. "Terry's keyboard work had evolved a conceptual coherence and technical mastery that was on a tier above any musician then playing and was as original and articulate as Charlie Parker in the early '40s or David Tudor and John Cage in the '50s," says Conrad. "The magic and power of the soundscape that Terry created in concerts defied all explanation or understanding. His proficiency as a performer, combined with the intricacy of his rhythmic and melodic structure, left most listeners dumbfounded, simply able to drink in the endlessly undulating liquidity

of his sound.”

Besides furthering the technical aspects of electronic music, Riley was also effecting a ground-zero change in the realm of ambient philosophy. West Coast intellectual/inventor/entrepreneur Stuart Brand says, “Riley had profound and immediate influence on Brian Eno, evident in his albums *Our Life in the Bush of Ghosts* and *Music for Airports*. In *C* persuaded Brian that endlessly original algorithmic music doing permutations on a sound palette designed by the composer could make for brilliant listening.

While Riley was recording *Rainbow in Curved Air*, he also worked with John Cale on the enigmatic collaboration *Church of Anthrax*. Extending the disciplines they had practised with Young and employing rock drummers who insisted on playing in 4/4 time, Cale and Riley created a cryptic rock/jazz/synth/drone hybrid. “I was recording *Church of Anthrax* with John in the afternoon, and then I’d go in late at night to record *Rainbow in Curved Air*,” says Riley. “Essentially, John and I just improvised. One thing we share in common is not too much preparation beforehand.” With critical success, invitations to record with rock artists and the immediate influence of *In C*, Riley was poised to cement his position in New York’s competitive music community. But it was not to be.

Once again, Young influenced Riley when he introduced him to raga singer Pandit Pran Nath. In 1970, Riley went to India to study with Pran Nath. After six months of intense musical training, the singer told Riley he should return to work in America. “It’s a very personal relationship when you study under your masters,” emphasizes Riley. “You don’t come for a lesson once a week—you work very closely because it’s a responsibility on both persons’ part. You have to devote your life to it.” Riley’s mentor eventually moved to the Bay Area, and their friendship lasted until Pran Nath’s death in 1996.

Returning to California in 1971 and taking an instructor’s position at Mills College in Oakland, Riley practised the teachings of Pran Nath and improvised music without notating his work in written fashion. In 1979, Riley encountered the *Kronos Quartet* at Mills College. At last count, Riley has composed 12 string

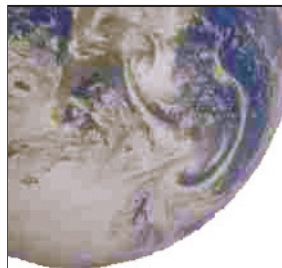
pieces for *Kronos*. The quartet’s recording of *Cadenza on the Night Plain* was selected as one of the 10 best classical albums of 1985 by both *Time* and *Newsweek*, and 1989’s *Salome Dances for Peace* was nominated for a Grammy. On its 1998 10-CD set, *25 Years*, *Kronos* devotes an entire disc to Riley’s work alongside contemporaries like Glass, Reich and Adams.”

Riley has maintained a passion for improvising contemplative solo pieces on the piano. No matter what aspect of music Riley approaches, it reflects the sum total of his experience and integrates a world of sound. Guitarist Henry Kaiser played on the 25th anniversary edition of *In C* and maintains that Riley is “the most significant and influential composer since World War II”

Yet Riley’s career path has been much more difficult to follow in comparison with those of his contemporaries. While Glass and Reich record for the prestigious Nonesuch label and vie for commissions, grants and concert performances in businesslike fashion, Riley resides at his ranch like a venerable music Buddha, performing sporadically and recording for small record labels such as New Albion and Celestial Harmonies. Although some archival recordings from the early ‘60s have been made available, much of Riley’s outstanding body of work is still waiting to be rediscovered.

Sitting in his secluded home, Riley radiates a distinct sense of inner peace as he looks back at his uncommon career. “The choices I’ve made have been for the music and my own soul,” he concludes. “When I walked away from New York, I knew fame wouldn’t have given me any happiness if it weren’t based on a musical choice. Pran Nath said, ‘Just enough fame to keep doing your work is enough,’ and I thought that was good advice. I feel terrifically lucky every day I get up and give thanks for what’s happened.”

This story was originally published in a longer form by Magnet Magazine www.magnetmagazine.com. Terry Riley www.terryriley.com and San Francisco beat poet Michael McClure www.mcclure-manzarek.com perform bringing beat into the 21st century – electronics, beat poetry and improvised jazz on January 20, 8 pm, Chan Centre at UBC, Ticketmaster.ca or 604-280-3311, www.mundomundo.com.



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FILMS WORTH WATCHING

by Robert Alstead

Tsiporah Grignon, a resident of Gabriola Island for 35 years, first saw the NFB-funded documentary *Scared Sacred* at the World Community Film Festival in Nanaimo. The film depicts filmmaker Velcrow Ripper in his quest to find hope in the Ground Zeroes of the world.

Even though Grignon, an active community organizer, saw the film at the end of a long day of screenings, she knew that she wanted to bring it back to the island. So last February, she bought herself a DVD projector and screen for \$2,300, and with the help of her artist husband, started putting on screenings for any of the island's 4,500 or so inhabitants who cared to turn up.

Grignon screened *Scared Sacred* on Gabriola on October 14, just as the nationwide Ground Zero Awareness campaign was building through the film's website www.scaredsacred.org, via viral marketing, and in the local Vancouver media. Despite the night being miserable and stormy, the film pulled in 100 people. "I was just absolutely thrilled," said Grignon, who had charged viewers a \$5 entrance fee, of which 35 percent went back to the filmmakers.

With an occasional film program that has included the crop circle documentary *Star Dreams* and *Betrayed: The Story of*

Canadian Merchant Seamen, the couple have become part of a growing network of grassroots film exhibitors, who are finding that the technology for putting on local screenings is both increasingly affordable and offers a viewing experience akin to going out to a movie theatre.

The NFB has a long tradition of outreach work, but technology is changing the scale of these community events. Borrowing from Tupperware's famous marketing model, filmmakers of Canadian documentaries, such as *The Corporation* and *Being Caribou*, successfully urged people to gather around their DVD players at house parties, community centres, churches, and public meeting places to watch and discuss the issues raised in their films. Robert Greenwald's new documentary *Wal-Mart: The High Cost of Low Price* recently demonstrated that if the story in the film is big enough, the grassroots marketing campaign could be too. The documentary, which takes aim at the operating practices of the world's largest retailer, opened at thousands of house parties and community screenings across North America to a flurry of international media interest.

From the point of view of the activist filmmaker, and audiences who feel

neglected by mainstream cinema, technology is opening up a world of opportunity. While there is no denying the skill, research, and time required to put together a good documentary, the barriers



Being Caribou highlighted the threat of drilling for oil in the Arctic National Wildlife Refuge.

to getting alternative work out there are dissolving. The cost of cameras and other filmmaking equipment is less and less prohibitive, and the means of distributing and marketing alternative films for screenings, particularly through DVD and the Internet, is now more affordable than ever before.

The perception once held about these kinds of gatherings is also changing. If, in

the past, watching a film outside the cinema was considered second best, that is no longer the case. While DVD projection can't compete with the rich aesthetic of traditional 35mm film on a large screen, the projection quality is perfectly acceptable for documentary audiences, for whom the priority is content. The cost of large, flat-panel television screens and surround-sound, home entertainment systems continues to drop into an affordable range for aspiring house party hosts. Throw in some organic popcorn, homemade smoothies, and the company of like-minded individuals for discussions afterward, and those Cineplex outings at \$20 per person don't look so enticing.

January 29 marks Chinese New Year, the beginning of the Year of the Dog. Two days earlier sees the opening of Julia Kwan's *Eve and the Firehorse*, a lighthearted drama about the spiritual journey of a precocious, Chinese-Canadian, nine-year-old girl, who has been born under the troublesome sign of the Firehorse. Critically well received, the film won the most popular Canadian film award at the 2005 Vancouver International Film Festival.

Robert Alstead writes for www.iofilm.ca

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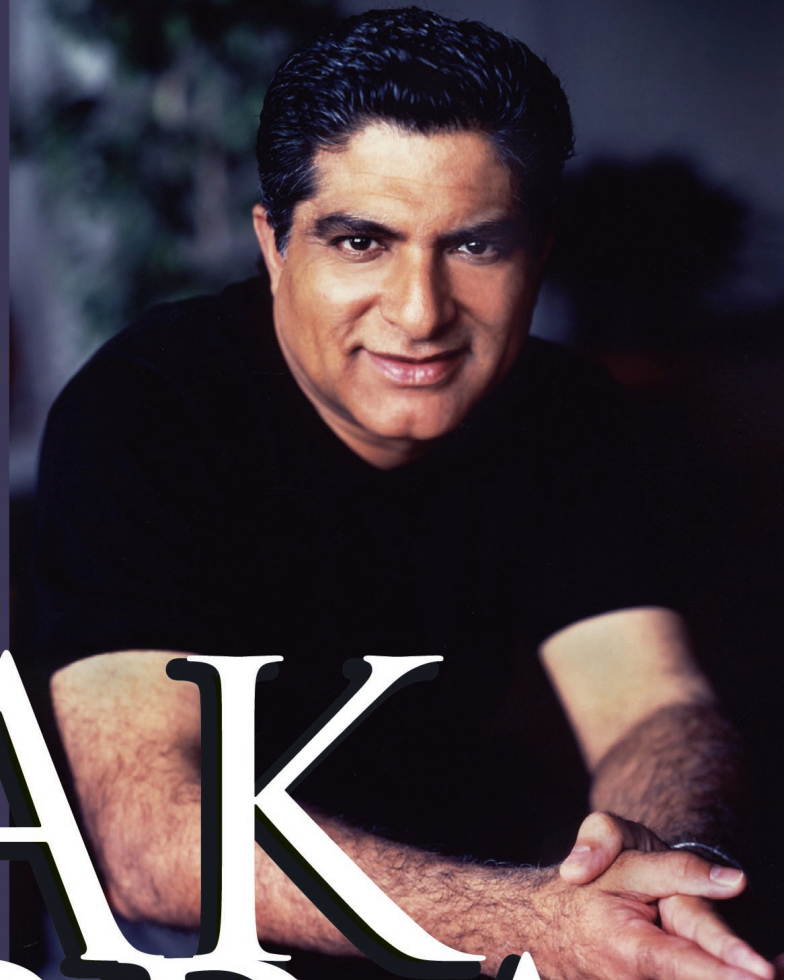
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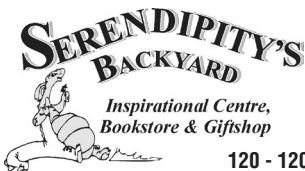
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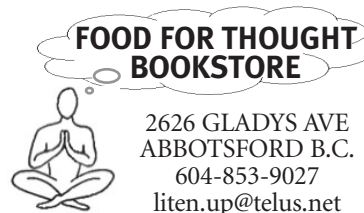


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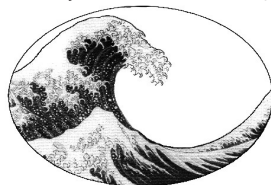
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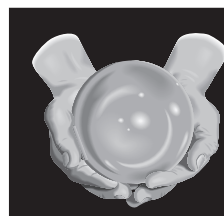
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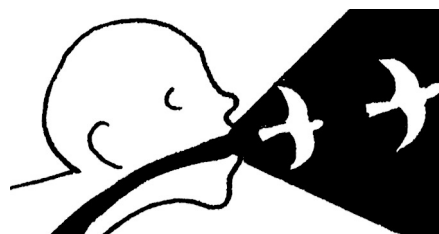


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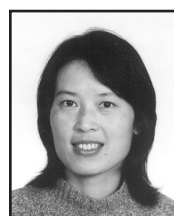
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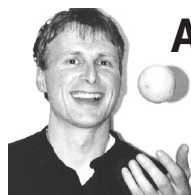
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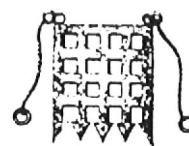
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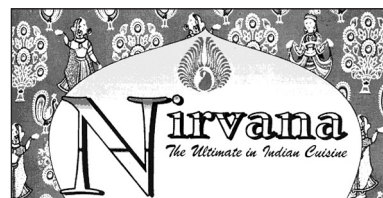
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WISE TEENS by *M.L. Mason PhD*

A Montreal study pinpoints the error associated with even smoking an occasional cigarette. More often than not, this kind of dabbling quickly leads to addiction. We used to think differently. We thought it took a smoker a habit of some duration before he/she was addicted.

A team of researchers headed by Dr. Jennifer O'Loughlin studied the formation of nicotine dependence amongst smokers in a cohort of 1,267 Grade 7 students in 10 Montreal high schools.

The good news is that 856 students had never smoked. The bad news is that a huge number of the smokers quickly lost their ability to control their smoking actions. As reported to the scientists, the following results are given.

Category	Loss of Control Over Smoking
Triers	11%
Sporadics (3 or less per week)	28%
Monthly (0-11 per week)	48%

Weekly (0-74 per week)	65%
Daily (4 to 121 per week)	93%

Symptoms of withdrawal were commonplace. These included nervousness, anxiety, feeling tense, inability to concentrate, all when the smokers went without smoking for a time. These perceived symptoms quickly led the victim into "self-medication" by smoking more and more often. What is so scary is that many students felt that way after only smoking a few times.

Only a fool in today's world is not prepared to admit that smoking is a serious health hazard. So why do it at all? That makes sense, doesn't it? Please DON'T experiment with tobacco.

Reference: Jennifer O'Loughlin et al. *Nicotine-Dependence Symptoms Are Associated With Smoking Frequency in Adolescents. American Journal of Preventive Medicine*, October 2003, pp. 219-225

**smokers quickly
lost their ability
to control their
smoking actions**

Reprinted with permission from Teensmag. Teensmag is a publication written by teens about alcohol and drug abuse education and prevention. The editor and publisher is Dr. Merv Mason, a psychologist with many years of experience in alcohol and drug-abuse education and prevention. This publication is a useful resource tool in helping to educate teens against the dangers of substance abuse. It has contributed an important part in drug awareness and prevention education over the past 17 years. It is distributed through corporate sponsorship to BC secondary schools, police detachments, the aboriginal community and substance abuse centres.

Here are a few places to call for help:
BC Distress Line 1-866-661-3311
or email www.youthinbc.com
Alcoholics Anonymous 604-434-3933
Narcotics Anonymous 604-873-1018
Alcohol and drug information lines:
BC 604-660-9382 or 1-800-663-1441
Alberta 1-866-332-2322
Ontario 1-800- 463-6273
Life threatening emergency call 911



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Lecture 3: Great Sex and
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Monday, Feb. 13, 7:15pm.
The Russian Community
Centre of Vancouver,
2115 West 4th (at Arbutus.)
Call 604-682-3295.
Donations to the Autism
Society.

CALENDAR OF EVENTS

List at: www.commonground.ca > Advertising > Datebook

JAN 4 & 23
Meditation & Healing Workshop @ 7 pm. Clairvoyance Workshop, Mon. Jan 23 @ 7 pm. Psychic Readings available. Meditation and Healing classes available. CDM Psychic Institute, 1114 West Broadway, Suite 202, Vancouver, 604-730-8788.

JAN 11, 18, 25 & FEB 1
Re-Charge Your Everyday Living 6:30-9pm. Expand your comfort and "living" zone. Create healthy relationships and environments. Live consciously. M.A. Leadership/Counselling. Call 604-733-1393.

JAN 11 OR 18
Use Your Intuition for Career Decision-Making 6:30 - 9 pm. Know how to tap into your limitless creative potential to enhance decision-making and growth. Create your desired future. Offered by Dr. Carole Kanchier. 604-723-3415; email: Quetsers@daretochange.com

JAN 13-14
Sing For Joy! Join Hollyhock presenter Shimon Robinson and add your voice to the choir! No experience necessary. Fri. 13, 6:30-9:30 pm. Sat. 14, 9:30-4:30 pm. \$135. 1-800-933-6339 or registration@hollyhock.ca

JAN 14
Shamanic Drumming & Dreaming Circle – Saturday, 7 pm. Conscious dreaming journeywork for insight and healing. Vancouver Multi-Cultural Centre, 1254, W. 7th. Donation. Turtle Island Healing Circles, 604-418-9636. www.drumcircles.ca

JAN 16
Rosen Method Bodywork "Conscious Touch" Talk & Demonstration. Teacher Mariette Berinstein, 7-9:30 pm, 535 West 10th Ave., \$20. Weekend Workshop Feb. 24-26, \$200. 604-885-0179 or 1-877-855-0179. www.rosenmethod-canada.com

Kareen Zebbroff, author and TV Yoga-Star, talks about fat control and graceful aging through nutrition and a Little Yoga-All-Day-Long. 604-682-3295.

JAN 18
Evolving Consciousness – creation spirituality and healing our Earth with Rev. Bruce Sanguin & Maureen Jack-LaCroix, 7:30 pm, Cdn. Memorial Centre for Peace, 1825 W.16 Ave. Free.

JAN 19
Mood Disorders Assoc. of BC – Dr. Michelle Haring gives a free talk on anxiety. 7 pm, 1950 Windermere Street. Wheelchair accessible. 604-873-0103 or mdabc@telus.net

JAN 20
Terry Riley & Michael McClure – Bringing beat into the 21st century: electronics, Beat poetry & jazz piano. 8 pm Chan Centre, \$52/\$42/\$32, students \$25. Ticketmaster.ca or 604-280-3311, www.mundomundo.com

JAN 21-22
Introduction to Foot Reflexology commences Certificate Weekend Course. Intro, \$10, Course \$295, Pacific Institute of Reflexology, 604-875-8818.

JAN 22
Register now for the Alzheimer Society of BC's **Walk for Memories** Jan. 22. Starts at the Rowing Club in Stanley Park.

Registration 8:30am. Walk 10am. www.walkformemories.com or Sandra at 604-681-6530, ext. 319

JAN 27
Romanian Panflute Virtuoso Gheorghe Zamfir tours Canada in January with Bucharest's Athenaeum String Quintet. Program features Vivaldi's Four Seasons, jazz standards, &

Full schedule at www.fullcircle.ca or call 604-683-8993.

FEB 3-4
Vijnana Yoga with Hollyhock's Elizabeth Burr. Meditation, pranayama, asana, and anatomy explorations for a quiet mind, relaxed body and open heart. All levels welcome! Fri. 3, 6:30-9:30 pm; Sat. 4, 9:30-4:30 pm. \$135. 1-800-933-6339 or

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APR 7-8
C-ING the future with Margaret Wheatley – Acclaimed author, innovator, & speaker presents two days of discovery & possibilities about relationships and community. Co-presented with the Haven Institute faculty. Downtown Vancouver. Fri. keynote, \$49. Sat. sessions, \$99. Symposium package, \$129. Call 877-247-9238 (ext 234) or www.haven.ca

SUNDAYS
The Centre for Spiritual Living Inspired by the teachings of Deepak Chopra and Louise Hay? You'll love our Sunday services, 11:00am. Children welcome. 1495 W. 8th Ave, Vancouver, 604-321-1225 www.cslvancouver.com

International Spiritualist Alliance #1A -320 Columbia Street, New West (Downstairs) 604-521-6336 . Sunday Services 11am . Rev. Joyce Tarvin 604-433-6663 See resource directory. www.isacanada.ca

TUESDAYS
Reflexology Student Clinic sessions - only \$18. Evenings only. By appointment. Pacific Institute of Reflexology. 604.875.8818

Pranic Healing Clinic – Non-touch energy healing. By donation. Re-opens January 10th. Tuesdays 11am-3pm and 6-9pm. Closed last Tuesday of month. 604-988-1102.

WEDNESDAYS
Hawaiian Healing Night 7pm. Hawaiian guided Meditation, Sharing the Aloha, and snacks after, meet like-minded people and share. \$5.00 donation. At Hale Ola - a place of Healing 1215 Madison ave. Burnaby 604-431-7474 Kaimana and Moanikeala

Children of War fundraiser Chai Gallery at East Is East hosts a fundraiser for Children of War (www.thechildrenofwar.org) featuring local musicians & traditional dancers. Wednesday evenings, 7:30 pm-1:30 am, 3243 W. Broadway. Tickets at the door or call 778-837-1862. By donation.

Meditation & Self-inquiry: Have you lost the balance and rhythm in your life? Let stillness (through self-inquiry) return your wholeness. 5-7 pm. 317-1613.

THURSDAYS

New Pranic Healing Clinic – Non-touch energy healing. By donation. Opens January 12th, West Vancouver United Church, 2062 Esquimalt Ave. (at 21st). Thursdays 10 am – 2 pm. Closed last Thursday of month. 604-988-1102. www.pranichealing.ca/vancouver

ONGOING

Free Meditation workshop: Experience kundalini awakening through Sahaja Yoga, as taught by Shri Mataji Nirmala Devi & enjoy your Powers at our Weekly classes, always free and open to all. 604 597-8440 www.sahajayoga.org

Soul Treasures: Transformational therapy for women – Customized Healing Art. Creativity classes. Certified, highly intuitive facilitator. Near Seabus, North Vancouver. 604-980-8132.

Unleashed energy in the Year of the Dog by Ilona Hedi Granik ilona23@shaw.ca

The Year of the Dog will be very energetic. Be prepared for anything, as the energy has a capricious nature. There will be much prosperity, yet, at the same time, the opposite will tip the scales. Social opposition and trends toward higher education will occur, as the use and misuse of power is unleashed. However, people of different cultures will come together in an atmosphere of loyalty and success. Natural disasters will take place, as the intensity of red becomes prominent in fashion and nature. People born in the Year of the Dog have a deep sense of loyalty and honesty and exude an aura of trust, but just try to do something they believe is unjustified and they will never give up the fight to be treated fairly. At times, these people can be emotionally aloof and are known for their sharp tongues. The dutiful nature of the Dog will lend itself to more people wishing to be of service to humanity in 2006. As people collectively discover their inner magician, they will use their energy to foster love and compassion. Balance and temperance are key in the coming year, and as they say in the theatre, "enter laughing."

well-known favourites. Centre in Vancouver for Performing Arts. Tickets \$65.50 at www.ticketmaster.ca or 604-280-4444. www.keystonemusic.ca, 403-670-0460.

JAN 28
Conscious Connections Social Club – A community of holistic, fun loving and caring people where kindred spirits meet to share common interests. Saturday Brunch. www.consciousconnectionsclub.com

Take Part in Art – the ESSEN project. Feed others and be fed by others. Or come and feed yourself, 7 pm, radha yoga & eatery, 728 Main St., 604-605-0011. essen@ascentmagazine.com.

JAN 28-29
Explore the Feminine Principle with renowned Buddhist scholar Judith Simmer-Brown. In this 2-day workshop, you will learn to release the creative power of your mind through storytelling, lectures, and meditation. Info: 1-800-976-3652.

JAN 29 – FEB 5
Talking Stick Festival – A celebration of Aboriginal performance featuring Fiona Doyle from Australia & local and national award-winning First Nations artists. Most events free. For tickets to selected performances, call Festival box office, 604-257-0366.

registration@hollyhock.ca

FEB 3-5
The Wellness Show at the Vancouver Convention & Exhibition Centre – Exhibits, seminars, cooking demos. The largest showcase of its kind in Western Canada for health and fitness, recreation, & nutrition. \$10/general admission, \$8.50/seniors & students, \$4/children, \$20/3-day pass. 604-983-2794 or www.thewellnessshow.com

FEB 4-5
RJ Stewart workshop – Well of Light: Faery Healing to Earth Healing. Transformative magic with Allies, Cousins and Co-Walkers. Contact sagegoode@telus.net, or 604-254-5529.

MAR 1-21
Opportunity to transform unconsciousness into consciousness in 21 days. Intensive Workshop mornings 6-7:30 am daily with medical intuitive & healer Mada Dalian. Full details www.dalianmethod.com, 604-261-7719.

MAR 10-14
Rosen Method Movement Intensive is an enjoyable form for exploring and improving flexibility, muscle function, and breathing. 9 am - 4:30 pm, Sechelt, BC. Tuition \$550. Housing available. 604-885-0179 or 1-877-855-0179. www.rosenmethod-canada.com



Gerry Deiter 1934 - 2005

It is with great sadness that the Elliott Louis Gallery wishes to inform its friends of the untimely and unexpected passing of photographer Gerry Deiter at the age of 71 on December 10 in Victoria, BC. Gerry is represented by the gallery and was a personal friend of director Ted Lederer.

The defining moment in Gerry Deiter's career came during John Lennon and Yoko Ono's 1969 Bed-In for Peace in Montreal. The American-born photographer, on assignment for *Life* magazine, was present for the full eight days, capturing for eternity the mood that culminated in the anthem *Give Peace a Chance*.

In May of 2004, the Elliott Louis Gallery exhibited 25 photos to commemorate the 25th anniversary of the event. Gerry's photos commemorating the death of John Lennon 25 years ago are currently on display at the Royal British Columbia Museum in Victoria until January 31. Gerry's final hours were filled with events relating to the Bed-In.

Ironically, a small book with the pictures of that historic event and a prologue and epilogue by Gerry had just been released for sale five days previously.

To view Gerry's images, please visit www.elliottlouis.com/mail_gerry_deiter.asp

Students: Win an electric bike

An electric bike and an electric skateboard are the top prizes in a contest to design a new type of wave-powered energy-capture device. The device must convert ocean waves into electric energy. Students must provide a 3-D drawing and explanatory text of their device. A teacher's letter stating that the teacher considers the student's proposed device as novel in design or function should accompany each entry. Contest ends February 15. Limited to students 16 years of age or younger. Drop off entries at E-Ride, 1703 West 4th Avenue and Swiss Bakery, 143 East 3rd Avenue. Call 604-739-7717 for more information or email SolarWindVan@yahoo.com

List at: www.commonground.ca > Advertising > Classifieds



On Track Zodiac

January 2006

by Ilona Hedi Granik



ARIES (March 21 – April 19)
Your mind is active. You may find it difficult to focus, but this cycle will be short-lived. You could take a magnifying glass to your finances and draw up a new, dynamic winning strategy.



TAURUS (April 20 – May 21)
The spirit of community is alive within you. If you don't immerse yourself in working with others, you may feel a sense of loss. Your desire to help others flourishes as you stay in line with your purpose.



GEMINI (May 22 – June 20)
If you have recently discovered that personal conflicts are pointing you in several directions, the time is ripe to gather and confront your emotions. Could be that you are in for some great challenges, but you also feel fearless.



CANCER (June 21 – July 22)
You will no longer tolerate anything boring. You are not keen on reviving any stale relationships. You want to get to the depth of situations, and risk more, while gaining your spirit of personal flair.



LEO (July 23 – Aug. 22)
Chances are that you feel a sense of emotional well-being and are in good health, although you may gain some unwanted weight if you aren't watching what you eat. A lovely feeling of self-indulgence has come over you like a blanket of contentment.



VIRGO (Aug. 23 – Sept. 22)
You seek to have more authority and will find ways to better yourself in that area. There is a tendency to drive the perfectionist within and neglect your inner yogi.



LIBRA (Sept. 23 – Oct. 22)
If you feel overly sensitive, channel your free spirit and put it to good use. Try to make your decisions from a neutral standpoint, by acquiring many perspectives.



SCORPIO (Oct 23 – Nov 21)
You may have discovered that self-sacrifice is easy for you, but the past could have had a tight grip on your emotional freedom. You don't choose to let your guard down too often, but you could let down the drawbridge that leads to your heart.



SAGITTARIUS (Nov 22 – Dec 21)
This may be an important time in your life with rewarding new experiences. Accomplishment is high on your list of goals. Self-confidence is yours and you can accomplish a great deal. The personal upheaval you recently suffered has given you more clarity.



CAPRICORN (Dec 22–Jan 19)
People and circumstances have a unique and eccentric twist these days. If you start something new, you will be fleet-footed and very self-assured toward that end. Keeping your cards close to your chest, you continue to create magic, while no one sees you coming.



AQUARIUS (Jan 20 – Feb 19)
How you feel about your Venusian or Martian nature will depend on how strong your sense of personal power is. You could find yourself delving into some exotic experiences that bring you back to the garden. You are in for some wild and jubilant times ahead.



PISCES (Feb. 20 – March 20)
You will wake up one day and realize that you have changed. You feel different and a fresh positive energy is yours. Now is a perfect time to do some travelling. You were waiting for the right time to journey out of your safety mode; now, you feel balanced and ready for new sights and sounds.

Ilona Hedi Granik is a clairvoyant consultant and author with 31 years of experience in astrology, multi-media art, and healing. ilona23@shaw.ca

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Zamfir: A composer for all ages

by Corrina Ligertwood

CULTURE



The Athenaeum String Quintet from Romania performs with Zamfir at the Centre for Performing Arts on January 27.

According to mythology, the 6,000-year-old pan pipe was created when wind passed through bamboo and gently caressed its opening. “I invented the modern pan flute in 1968,” Zamfir explains, “and created an entire family of pan flutes that eventually helped me introduce the instrument in all musical styles.”

Zamfir, who handcrafts each pan flute and tunes them with beeswax, uses five different sizes of pan flute for his performances. From the traditional soprano pan flute, he built the alto, tenor and bass flutes, and in 1972, he created the contrabass. In 2003, he built what he calls The Giant, a flute with 42 tubes.

A deeply spiritual man, Zamfir describes his music as “gigantic prayers releasing a colossal force, which helps us understand the divine forces.” Zamfir also believes the sounds of the pan flute have “major cosmic values meant to set man free, and save nature and the Earth.”

In 1982, Zamfir was exiled from Romania for violating the doctrine of Ceausescu’s totalitarian regime by publicly dedicating his songs to God. Having toured the world, Zamfir chose Montreal for his eight-year refuge.

“The exile was absolutely terrible for me,” Zamfir says. “I suffered a lot because of the communist regime that destroyed all the human values. If I had not chosen to flee the country, I would have been found guilty, arrested, and maybe dead. Ceausescu was jealous because I was

famous and he could never accept that he was not the only famous one.

“When I returned from exile in 1990, I suffered just as much as during the exile, because for the previous 15 years I had been totally marginalized,” Zamfir explains. “The cruel campaign meant to discredit and insult me damaged my reputation enormously. When I returned, the Iliescu and Constantinescu governments started a fierce attack against me; they were just the same people as the ones we had before, but with different masks.”

Zamfir describes his music as “gigantic prayers releasing a colossal force, which helps us understand the divine forces.”

Zamfir returned to Romania with only one wish: to help his country change and progress, culturally, socially, and economically. He felt that he had gained an enormous amount of experience living in democratic countries such as France, Germany, Switzerland and Canada. However, he found that it was not to be. “The same communists were ruling as the play had been staged long before the fall of the Ceausescu regime,” he notes.

“They knew exactly who was going to grab the power and how they would rule the country. I became an easy prey in Ion Iliescu’s hands, as well as of those who are still ruling the country because I have never changed the opinions and beliefs I had during Ceausescu’s regime, so I was their target for a total destruction.”

Despite his political persecution, Zamfir remained in Romania and created the

world’s first university department for pan flute study. Today, he continues to tour and add to his prolific catalogue of compositions and recordings.

Zamfir has composed chamber music and symphonic orchestras, sacred music for orchestra and choir, and more than 300 opuses for the pan pipe and organ or piano. While most of his albums are devoted to rhapsodies, concerti, and sonatas of his own composition, as well as works by Bach and Mozart, popular Western music is also part of his repertoire.

The composer notes that his theme for Sergio Leone’s *Once Upon a Time in America* helped his world reputation and career enormously. Zamfir also played on much of Bill Conti’s score for *The Karate Kid* and scored several films, including Peter Weir’s *Picnic at Hanging Rock* and Quentin Tarantino’s *Kill Bill Vol.1*, which has afforded him musical hipness and a new generation of pan flute fans who can whistle his famous tune *The Lonely Shepherd*.

Zamfir is pleased to be returning to Canada, which is now home to more than 130,000 Romanians. “In the ‘80s, I performed in Vancouver and my concerts enjoyed a fabulous success. In 1984, for example, I had seven concerts that were all sold out.”

Zamfir performs January 27 at The Centre in Vancouver for Performing Arts with the Athenaeum String Quintet. Tickets \$65.50 at www.ticketmaster.ca or call 604.280.4444. For Zamfir’s Canadian concert dates, visit www.keystonemusic.ca, 403-670-0460.

Pan flute virtuoso returns to Canada

Here’s a new question for *Trivial Pursuit* fans: Name the world-famous musician who was exiled from Romania for dedicating his music to God, played Carnegie Hall twice, has more than 90 platinum and gold records, met Pope John Paul II three times, was featured on a recent Quentin Tarantino movie soundtrack, and will soon be touring across Canada?

After nearly a decade-long absence, Romanian pan flute virtuoso Gheorghe Zamfir returns to Canada this month for a seven-city tour with the Athenaeum String Quintet. The program features Vivaldi’s *Four Seasons*, jazz standards, and well-known favourites.

Born in Gaiesti, Romania in 1941, Zamfir learned to play gypsy songs on the accordion while tending his family’s herd of goats. His extraordinary talent was discovered when he was assigned to pan flute class in music school. He subsequently studied piano and conducting at the Conservatory of Bucharest, conducted one of Romania’s greatest folklore ensembles, *Ciocarlia (The Skylark)*, for many years, and began touring in 1968.

“Along with Ravi Shankar, Zamfir was one of the first world music artists to tour,” says Calgary concert promoter Bryan Taylor. “Zamfir single-handedly popularized the national instrument of Romania, Colombia, Peru, Greece and Japan. For a musician based in classical and world music genres, his commercial success was amazing. His records were released to North American markets in 1981 with great success. Zamfir now has a 180-disc catalogue.”



Zamfir invented the modern pan flute.

continued from page 11

about six percent. Not quite 70 to 90 percent, is it?

But could a flu shot help keep people on the job? The Cochrane Collaboration found that the vaccine reduced absenteeism by only 0.16 days (about four hours) for each influenza episode, a relatively modest effect given that the average flu bout lasts five to seven days. The authors basically concluded: "There is not enough evidence to recommend universal vaccination against influenza in healthy adults."

What about kids? Some parents might be surprised to hear that the Canadian Pediatric Society recommends that all Canadian kids older than six months of age get a flu shot every year. VIHA recommends flu shots for kids six to 23 months old. Yet, Dr. F. Edward Yazbak, a US pediatrician specializing in vaccine injuries, points out that there is a lack of strong evidence for immunizing young children for the flu. In September 2003, he wrote to the medical journal *The Lancet*, pointing out that flu vaccine safety studies in children have not been done, and that the manufacturers held unreported safety data that they refused to allow independent scientists to examine. He concludes that without full disclosure of safety data, parents cannot exactly have great confidence in the vaccines.

So there is some evidence of marginal benefit from the flu vaccine, and incomplete evidence of harm from both the vaccine itself and timerasol, a mercury-based preservative. Overall, I'd say we still don't have enough data to show whether the local annual flu campaign is worth it. And for this, I say, "Let's collect more data."

Go ahead. Randomize me. I'm rolling up my sleeve.

Author's note: The Cochrane Collaboration's abstracts are free on the web. The full studies, however, are provided for a fee and can only be accessed if you reside in a country such as Australia or the UK, or a province, such as Saskatchewan, that purchases a site licence for the entire citizenry. Despite Cochrane's incredible value in systematically reviewing health evidence, the Canadian government has thus far refused to buy a site licence, which would cost about 1.5 cents per Canadian, per year.

Alan Cassels is the co-author with Ray Moynihan of *Selling Sickness: How the World's Biggest Pharmaceutical Companies Are Turning Us All Into Patients*.

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continued from page 13

During the years of research for *Cosmic Consciousness*, Bucke combed world literature for descriptions of similar experiences. He found a parallel with the Buddhist description of satori, the meditative moment of expansive awareness and inner peace. *Cosmic Consciousness* contains 14 representatives of the book's title from across the east and west, including Gautama Buddha, Jacob Boehme, Jesus, William Blake, and, of course, Walt Whitman.

Many today regard such culture-heroes as saints or savants – a higher order of humanity or even more. Bucke believed these extraordinary individuals heralded a new mentality emerging from the chrysalis of day-to-day awareness. He traced what he saw as three levels of consciousness: an undifferentiated level of primal awareness, the self-consciousness of today's waking reality, and the third level of cosmic consciousness.

According to Bucke, there are three signature signs of cosmic consciousness: 1) a sense of unity with the world; 2) its foundation in elemental love; 3) and the paradoxical sense that perfection underlies the fragmented, chaotic surface of existence. This can be accompanied by the conviction that the universe is more than just dead matter accidentally arranging itself into complex forms. Such an awakening is experienced as coming from within, from the inside out.

Bucke insisted that waking consciousness is not a fixed entity historically. As evidence, he cited the intriguing fact that

only three colours are mentioned by the Ancient Greeks; there is no mention of a blue sky in Homer's works or in the Bible, and a similar paucity of reference to colour is evident in ancient, Vedic literature from India. The cross-cultural perception of fragrance has also taken on increasing sophistication over time, he observed. Bucke believed the phenomenal world – the world we create in our minds that we project outward – has grown in depth as man's consciousness has evolved, even within the historical era.

Being a man of his time, Bucke put his evolutionary scheme in the context of social Darwinism. His references to "the singular perfection of the intellectual and moral faculties – an exceptional physique, exceptional beauty of the building carriage, exceptionally handsome features, exceptional health, exceptional sweetness of temper, exceptional magnetism" – seem to foreshadow the spiritual narcissism of today's New Age scene, with its conflation of health, fitness, and expanded consciousness. Writes Lachman: "Bucke often gives the impression the likely candidate for cosmic consciousness would be [a] God-fearing, golden-haired body-builder, and in the face of such tedious perfection, one often comes away hungry for a degenerate or two to liven things up." The doctor's reference to less evolved human minds, falling short of his Whitman samplers, echoes vaguely Aryan ideas of evolutionary superiority among humans. These ideas of higher/lower forms of human consciousness have a dark side, as in, "I'm enlightened and you're not." The ever-present danger of making Ego into God haunts today's New Age movement. Needless to say, a sudden experience of cosmic consciousness has never been a guarantee of lifelong wisdom, whether it's the wandering tribes of Israel or the modern pilgrimages to Burning Man.

Whatever the book's limitations or outright errors, the thesis of *Cosmic Consciousness* has fared well over time, becoming part and parcel of transpersonal psychology. Abraham Maslow's notions of "peak experiences" and "hierarchy of needs" are a rejection of the neo-Freudian notion that we are mechanically stuck in ruts of repression. Today's neuroscientists, having found that experienced meditators have unique brainwave patterns, explore cerebral fissures in search of an elusive "God spot." Geneticists, recognizing a possible survival value for transcendental episodes, speculate on a possible genetic predisposition among those so inclined (I suspect Bucke would have found such academic materialism excessively reductionistic, like trying to bell the Cheshire cat).

With the exception of the occasional powerful dream, most of us simply have

no acquaintance with such strange states of mind. Anecdotes about them may even make us uncomfortable, bringing to mind the ecstasies of holy rollers, or the psychotic episodes of the clinically insane. In fact, episodes of cosmic consciousness are very likely at the root of most religious belief systems. Ironically, the bureaucratic superstructure of organized religion, seeking to draw power from illuminations safely in the past, ends up directing followers to explicitly worship the creed's founders and surrounding iconography. As philosopher Alan Watts said, those who decide what's holy and what's not offer "the menu rather than the meal."

Despite the fact that most religious organizations prefer their epiphanies and visions wrapped in the mists of time, piously cloaked in ritual and dogma, awakenings continue to occur for believers and non-believers alike. Consider Dr. Martin Luther King Jr.'s experience, described in a *Sentient Times* article. The Baptist preacher and civil rights activist once received a late-night phone call threatening his family in a particularly hideous manner. Anxious about the safety of his newborn daughter and his wife, King fell to his knees in prayer. "It seemed as though I could hear the quiet assurance of an inner voice saying: 'Martin Luther, stand up for righteousness. Stand up for justice. Stand up for truth.'" At that moment, King recalled, he "experienced the presence of the Divine" as never before. "Almost at once, my fears began to go. My uncertainty disappeared. I was ready to face anything." Was King's experience classifiable as an episode of cosmic consciousness? We may be nit-

picking over definitions, but in his Christmas Sermon of Peace from 1968, King affirmed one of the principle insights of this expansive form of awareness: "It really boils down to this: that all life is interrelated. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. Whatever affects one directly affects all indirectly. We are made to live together because of the interrelated structure of reality."

Little wonder that polite society has such a hard time recognizing an insight such as this, even when it is wholly consistent with our understanding of ecology, information networks, and subatomic physics. Such a sense of connectedness is anathema to the established order. Regardless, experiences of cosmic consciousness aren't just private; they are mercurial, unpredictable, and difficult to communicate. Some individuals, after such an experience, end up wandering around with beatific, wide-eyed expressions. The Sufis call people who have yet to fully integrate such episodes into their

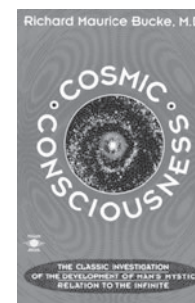
daily lives "mere ecstasies." In the West, we call them "bliss ninnies." There is yet another group – average people with little acquaintance or interest in altered states – who have had an ineffable, life-altering experience they rarely discuss, and find hard to describe when they do. A friend I have known for years told me of a transformative episode that occurred while, of all things, driving along the highway toward the Deas Tunnel. He was taking in the scenery when he suddenly found himself merging with everything around him, and everything flowing into him, in an indescribable mix of mutual identity. His eyes filled with tears as he tried to put this intensely joyous experience into words. At dinner recently, another friend alluded to a personal experience that led him off on a search through library stacks trying to figure out what had happened. (He found himself partial to Swiss psychoanalyst Carl Gustav Jung's concept of the collective unconscious.) The episode convinced him he had a purpose in life, and that love is the foundation of all things. As far as I know, neither of these individuals was, or is, especially religious-minded. And both their experiences seemingly came out of the blue; neither drink, nor drugs, were responsible.

As H.G. Wells once said, "The forceps of our minds are clumsy forceps, and crush the truth a little in taking hold of it." Bucke's writing was an instrument, imperfect by its very nature, for recognizing something integral to the human psyche. His radically humane approach to mentally ill patients reflected his compassionate nature. In a life touched by a sense of fundamental connection to the world and other beings, Bucke didn't just talk the talk; he walked the walk.

Bucke was a socialist and believed the twentieth century would witness a flowering of man's innate capacity for cosmic consciousness, and the emergence of a global utopia. He didn't live to witness the horrors of the trenches, the Nazi death camps, or Stalin's collective farms, among other horrors indicating that the race between human awareness and global catastrophe is still too close to call. In February of 1902, 54-year-old Bucke fell from his verandah while looking up at the night sky. He slipped on ice and died almost immediately from a blow to the head. Though his tragic exit occurred only a year after the publication of his book, the doctor left the world in a way wholly appropriate to him: with his gaze directed to the stars.

Is there someone you've heard of who deserves greater recognition for their contributions to the world – in the arts, sciences, politics, or other areas? We are particularly interested in suggestions for female Unsung Heroes. Write to gefo@telus.net

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